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# INDIANS AT + WORK



NOVEMBER 15, 1935

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS  
WASHINGTON, D.C.





# I N D I A N S   A T   W O R K

CONTESTS OF THE ISSUE OF NOVEMBER 15, 1935

Volume III

Number 7

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BABY-BATHING WITH FACILITIES AVAILABLE IN THE MOST MODEST HOMES, HEALTH INSTITUTE SANTA FE-1935





# • INDIANS • AT • WORK •

A News Sheet for Indians  
and the Indian Service

• VOLUME III • • NOV. 15, 1935 • • NUMBER 7 •

Indian Rehabilitation. We can only report (as yet) a lively hope. We can assure the Indians and the Service that President Roosevelt is actively concerned and thoroughly informed, and that his belief in the Indians and their future is stronger than it has been at any time. As yet we can only report that the rehabilitation division of Rural Resettlement has notified all its field men that Indian projects are to be admitted on an equality with white projects. Much more is hoped for.

The first tribal constitution has been finally ratified. The Flathead Tribe is the trail-maker. For many years, this tribe through its council had the discernment and the courage to stand up against the most powerful corporate force in Montana and against the government itself, in the matter of the giant power-site of the tribe. Subsequent events, and a changed policy of the government, proved the tribe to have been right. Hereafter, no disposal of the Flathead assets will be possible without tribal consent. The tribe



has entered upon power. The tribal actions on constitutions have been to date: Cherokee, 382 for and 484 against; San Carlos, 590 for and 9 against; Lower Brule, 123 for and 42 against; Fort Belknap, 316 for and 28 against; Flathead, 549 for and 123 against.

In the Flatheads' own state, a member of Congress has been telling the Indians that the Indian Reorganization Act should, or soon would, be repealed, or repealed for Montana. The Act will not be repealed, or repealed for Montana. The Senior Senator from Montana, whose name the Act bears, will be remembered by many thousands of Indians through long years as an author of their Act of Emancipation.

But during the Budget hearings today, I looked again at maps of allotted Indian reservations. Crow, Sioux, Chippewa. Landholdings destroyed by the slow earthquake of forced allotment. Lost lands. Little blue islets of residual Indian land, all but invisible in the ocean of white ownership. The ruin which two decades, three decades had wrought. I realized anew, and I reminded the Budget Director, that years and years of readjustment (under the Reorganization Act or equivalent special legislation), and many millions spent in land purchase, will hardly suffice to restore these tribes to prosperity or to the mastery of that which morally is their own.

Visit to a disinherited country. I climbed to its highest peak; there, at 6,000 feet, the virgin hemlock had been cut clean, slash covered the mountain-top.

Far down toward the narrow cleared cove the slashed and burned forest wanly crept.

Hillsides were deeply eroded; streams that had been clear as dawn ran murky, with enormously fluctuating volumes of water. Wild life practically had been exterminated, and human vitality pulsed not as I had known it in these highlands thirty-five years ago.

Only the distances kept their glory - these, and the hickories, maples and oaks which still blazed toward a final autumn.

The slow up-gathering of ten million years - a hundred million years - on these mountains which are the oldest on our planet - had been wasted in one human lifetime.

These white people had disinherited themselves.

Let Indians remember that when their peculiar Indian doom, imposed by a sovereign, has been lifted - as it is being and will be - only then will the real crisis begin. They hardly can be made more free than were these white pioneers; they surely can not be endowed with such natural abundance as these pioneers snatched from the beaten Indian tribes. And they, like their white forerunners, will be able to disinherit themselves as fatally as a ruthless government ever disinherited their ancestors.

These gloomy thoughts (but were they unsound?) recently came as I looked out, one Sunday morning, in northwestern North Carolina, through hazy air, across country that was a heaven on earth a few years ago - and may be again, a century from now.

From Oregon the wise Oscar Lipps (a friend of so many of Indian Service personnel) writes that at Grande Ronde the little community group has suddenly come into its own. "Its own" being not a re-endowment with lost lands, but a re-endowment with the stimulus and opportunity for group life. Mr. Lipps' report will be printed in a future issue of INDIANS AT WORK. There are people who have witnessed the miracle of re-awakening in desert places, where for many years no green twig has increased, no flower bloomed - where, even, vegetation has perished utterly. The rare rain falls (after, perhaps, ten or twenty years), and then in eight or nine days a million new lives rise from the dead, and sometimes a heaven of odorous flowers leaps to light. Human social life - the undying seed and roots of the spirit of man and of the social heritage - are like that, when the stimulus and the opportunity for group sharing and striving are given once more. It was Indian Conservation Work which brought the metaphorical rain to Grande Ronde.

JOHN COLLIER

Commissioner of Indian Affairs

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Those who have seen the October number of INDIAN TRUTH containing the article entitled "Navajo Chaos", may be interested in reading also Commissioner Collier's letters to Mr. Jonathan M. Steere replying to this article. The letters have been mimeographed and may be obtained from the Commissioner's office, Office of Indian Affairs, Washington, D. C.



### AN ANNOUNCEMENT OF IECW CONTEST

A prize of \$10.00 is being offered by the Indian Office, to the best brief essay on IECW written by an IECW man. Second and third prizes will consist of an acknowledgment from Commissioner Collier. Three honorable mentions will be made. All six of these articles will appear in INDIANS AT WORK. The topic and scope of the contest is wide. The writer may use any topic which has to do with IECW. It may be an anecdote, a funny story, an account of leisure time activities, such as a dance, a ball game or a trip to town. It can be about any dramatic event such as fighting a fire, difficulties encountered in truck trail building, what IECW has meant to the individual, a criticism of IECW and Camp Management, any of the aspects of life and work are suitable topics.

This IECW contest will not be judged from the point of view of school essays. In other words, writing, punctuation, spelling and grammar will not be what makes the essay acceptable. The pieces will be judged for their liveliness and truthfulness.

INDIANS AT WORK has published short articles and legends which demonstrate what is meant. The Handling of Drought Cattle by Archie Wells and Zuni Home Life by students of the Zuni Day School are examples of simple and direct writing. These two pieces appeared in the October 15 issue.

### RULES OF THE CONTEST

1. The subject is to be related to IECW life, work or both.
2. The piece should not be shorter than 250 words nor longer than 600 words.
3. Write on one side of the paper only.
4. Send all pieces to the Camp Supervisor's office.

The pieces must be in the Camp Supervisor's office before December first. The January First issue will give the awards.

JOHN COLLIER  
Commissioner of Indian Affairs

## ESKIMO ARTIST

One of the most interesting groups of paintings in the art exhibition in Medford, Oregon, was that of Howard Rock, a full-blood Eskimo artist of Point Hope, near Point Barrow, Alaska. Rock is the only Eskimo painter in the United States, and although he has been studying for less than two years, his work already shows outstanding promise.

Rock is twenty-one years of age and was sent here by the teachers at the White Mountain School in Alaska, who recognized his talent and wanted to give him a chance to carry on his studies. Rock is studying at Trall under the guidance of M. Seimes, southern Oregon artist who also has entered paintings in the exhibit.

Rock finds life here quite different from his early life inside the Arctic circle, where his Eskimo parents live by hunting whales, seals and other animals.



Howard Rock

SPEECH TO THE COMMISSION ON MISSIONS OF THE  
GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN  
CHURCHES - GRAND RAPIDS, MICHIGAN, OCTOBER 24, 1935

By John Collier  
Commissioner of Indian Affairs

There verily is a "new deal" for American Indians. It is not a change which has been produced by doctrines or by whim; and future administrations undoubtedly will adhere to the new policies - to all of them or most of them. When I have described the new policies, it will be evident that the question is not: "Are these policies right;" but "Is the execution faithful, efficient and wise?"

First, let us glance at the past policies, which have been changed by the new policies.

These past policies arose through historical causes of little or no present relevancy. The historical policies today may appear both bizarre and cruel - which they were - , but within the historical setting whence they took their rise, they were logical.

Generous undertakings were made with hundreds of tribes through treaties, roughly from seventy to a hundred and forty years ago. In those days, nothing west of the Mississippi appeared to be worth a white man's pursuit. So the white man marked out, upon this uncoveted wilderness, imperial domains for the Indians. Under treaties more or less forced, the Indians were moved to, or were legally established within, this netherland of the west.

Thereafter ensued the taking over by white men of the whole country to the Pacific. Starting with the violation of the Cherokee treaty ( the first of three successive Cherokee treaties that became scraps of paper), the Government drove rough-shod across its contractual undertakings with the tribes, and in the process it uprooted tribes to throw them down upon the hunting, fishing and farming lands of other tribes. War blazed or smouldered along and within a two-thousand-mile frontier. The Indian became an enemy or a prisoner. Military considerations dominated Indian policy.

To break Indian resistance, it appeared that the tribal, communal and religious organization of Indians must be effaced. And to maintain effective subjugation, it appeared that Indians must be kept under the iron rod of a quasi-military Indian Bureau (a bureau of the War Department until 1851, and quasi-military until a much later date). The denial of civil rights to Indians was universally taken for granted. The restriction of Indians to



such help as this insulated Indian Bureau could give, and the shutting out from Indians of all other Federal agencies of helpfulness, and of the state and local agencies, was taken for granted.

As a help to the subjugation of Indians, the policy of divorcing the Indian generations appeared to be quite logical. The government Indian boarding school in its origins was definitely intended as an agency to separate Indian children, abruptly and permanently, from their elders and their homes.

The courts, in their decisions which gave to Congress the power to smash any and all treaties with Indians, nevertheless recognized that the Indians, on account of these violated contracts, could demand money damages from the Government. These money damages, it began to appear, might roll into billions. How could the treaties be "scrapped" without being technically scrapped, and without laying the basis for Indian claims for damages against the Treasury? The land allotment system was the answer. Allotment, the Supreme Court ruled, must legally be viewed as a policy intended by the Guardian Government for the benefit of dependent Indians who had become wards by previous court decisions. Allotment broke up the tribal domain into individual holdings, so much for each man, woman and child. The unallotted "surplus" was thrown open to the entry of whites. The allotted parcels were rented to whites, or upon the death of the allottee, were sold to whites. To expedite the passage of title to whites, forced fee patenting to living allottees was largely indulged in.

Through allotment, and without rendering the Government liable to damage suits in the Court of Claims, the Indian landholdings were cut down from 139,000,000 acres in 1887 (the date of the General Allotment Act) to 47,000,000 acres in 1930. The lands which went to white men were the good lands, of course. The value, or productive potential, of the Indian lands was reduced fully 80% in these forty-three years.

With rising landlessness and rising poverty, and amid the fatalities of that total system which I have here briefly sketched, the Indians necessarily became embittered and cynical and, to some extent, thriftless.

The moral blight was far from being universal, partly because the system was not universally put into effect (most of the Southwest escaped it, as did fortunate islands of Indian life in some other regions); but a more significant explanation is found in the moral and psychical resourcefulness of the Indians themselves.

These Indians are a mongoloid people, they are socially very ancient, and are used to the rigors of the Stone Age. In addition, they possessed, almost or quite universally, a two-fold doctrine and discipline, or character-

formation through hardship and of the obligation to behave happily in order that one's neighbors might feel happy. This doctrine - which was sometimes explicit but usually implicit - could be described as a basic Indian tradition, a kind of underlying Indian institution almost as fundamental as language; and the unfortunate years have not been strong enough to kill it.

I summarize the "old deal" for Indians, which looks so strange in retrospect but which was so logical in origin:

Sequestration within one bureau of the Government, and subjugation to quasi-military, quasi-personal government within that bureau.

Denial of any constitutional or vested rights beyond the one right to claim damages in the Court of Claims for violated rights; subjection to a political control unrestrained by the courts; and a comprehensive policy of taking the Indian lands away until the final vanishment of all Indian land-holdings. Ever-deepening Indian poverty; ever-increasing cost of government services which could not check a downward drift made inevitable by the system and the law.

Banishment of native social heritage, including the local community life, the language, family institutions, and the traditional religious observances.

The above, mantled over by the all-embracing conception of racial inferiority and social doom.

I pause to emphasize that the "Old Deal" was mitigated in many times and places, so far as its immediately felt human results were concerned, by kindly government officials, devoted missionaries, humane Indian traders and other friendly influences.

But through the whole allotted area, which included two-thirds of the Indians, the downward drift was remorseless and swift. Changing administrations made little or no change in the drift. The "Old Deal" delivered into the year 1933 a race of dependent and profoundly discouraged "wards", who constituted the most poverty-stricken element in the population of the United States, subsisting on an average per capita income, when all sources of income were taken into account, of not more than \$48.00 per year.

Now let us turn to the "New Deal" for Indians. The "New Deal" was not a sudden product. A full decade of preparation had been completed before 1933. The fatality of the land allotment system, and how to overcome it, was officially known as early as 1930 and was made of record as an Administration program in letters addressed to Congress. The concept of reincorporating Indian tribes and groups had been officialized and proposed by that date (1930). An immense body of factual material had been assembled by the Institute for Government Research and by the Indian investigating Committee of the Senate.



The policy of breaking down the Indian isolationism of the "Old Deal" had been set in motion before 1933.

But what never was recognized and acted on until 1933, was the essential fact which has been the point of attack of the present Indian Administration. That fact was the acute, even terrifying, Indian poverty, with a death rate correlatively high, and a progressive social decline, due to no willful omissions or actions under the traditional system and its laws, but due to the old system, and intended and required by the old laws. The system and its laws must be changed, and they must be changed at once to prevent racial extermination of most of the Indians.

The "New Deal", as already established in Indian Affairs, has the following main features.

First. It recognizes that the Indians' successful life, in the main, will be a life on the land. Hence, the continued reduction of Indian land-holdings has been stopped. The allotment in severalty of any reservations not already allotted has been forbidden, in part by statute and in part by administrative order. New lands are being acquired, through the use of a variety of funds. These lands are being bought by the government for Indian use, and their ownership will not be individualized, but the ownership of improvements, and the life tenure, and the inheritance of the right of continued tenure, are assured. It will take a long while to re-establish on the land the more than 100,000 landless Indians made landless by the allotment operations.

Second. The "New Deal" recognizes that the Indians must use, and not merely possess, the land. The new policy strenuously works away from the leasing of Indian lands to whites, and toward the use of Indian lands by Indians. This statement applies to farm lands, grazing lands and timber lands, and to allotted and tribal lands alike.

Along with the policy of Indian use, applied to all Indian natural resources, goes the policy of planned use. Much of the residual Indian estate has deteriorated to an enormous extent through soil erosion, through forest fires and through unconservative timber cutting. There are large western areas, upon which entire tribes depend, which will become uninhabitable desert in another ten or twenty years unless the acceleration of soil destruction be stopped. It actually is being stopped on these crucial watershed areas on the Colorado, the Gila and the Rio Grande, and the Indians are proving to be intelligent and willing partners in the changes and sacrifices which the soil conservation program involves.

To have land; to use it; to use it so that its productivity increases, not shrinks. This is the first part of the "New Deal" for Indians.

The second part of the "New Deal" relates directly to Indian human life. In spite of two generations of governmental policy and action aimed at the destruction of Indian community life, Indian community life has not been



destroyed, although it has been mutilated and even, perhaps, in some cases perverted. The Indian continues to live predominately a group existence. Upon his group tendencies must be mainly built his new career.

Moreover, modern life no less than ancient Indian life rests on organized action. Less and less do we, in our white modern life, rely on isolated individual action for anything important. We act in groups; the cooperative organization and the corporation are our essential implements, and even our means to life.

Hence the policy of encouraging and helping the Indians to organize has been made basic in the Indian "New Deal". They may organize under the Indian Reorganization Act or they may organize anyhow. They may organize tribal self-governments or farm chapters or cattle associations or cooperative stores or credit unions or guilds of craftsmen or, in a word, anything that needs organization. A rapid, but, we hope and believe, a soundly conceived, growth of Indian organization is under way in most of the Indian country.

When they organize, Indians, in the "New Deal", are expected to take power to themselves. The Indian Reorganization Act provides that when a tribe or group has voted organization and has received and adopted a tribal constitution or a corporate charter, the authorities conveyed by these documents may not thereafter be revoked or even amended by the executive. Only the Indians themselves, or Congress, may annul or change these grants of corporate and tribal power which are becoming the Magna Chartas of a hundred tribes.

I may pause here to comment on the peculiar criticism which has arisen against the "New Deal" policy as I have thus far explained it. The policy, I repeat, is one of keeping the existing lands, getting more lands, encouraging the Indians to plan the long-range use of their lands, and encouraging them to organize for mutual aid and for the corporate management of affairs requiring corporate mechanisms.

There is not an element among those which I have described, except that one of long-range regional planning, which is not a commonplace in the white areas of the United States, and an ancient element in the life of our American commonwealth.

I move rapidly to the other complementary phases of the Indian "New Deal." We are trying to bring the school to the Indian at the point nearest his own home. We are trying to make the day schools into living institutions serving the family group and the neighborhood as well as the child during his classroom hours. We have reduced the boarding school enrollment from about 22,000 to 14,000 and we are trying to remake the boarding school to meet those actual Indian needs which cannot more effectively be met in day schools or in the public high schools to which Indians can be given access.

We are proceeding with conscious determination to break down the

monopoly of the Indian Bureau over Indian Service. The Johnson-O'Malley Act, an Administration measure, sets up the machinery for Indian welfare cooperation between the Federal government and the states and their subdivisions. Such cooperation is going forward in California, New Mexico, Washington, Minnesota, Wisconsin, New York State and North Carolina. We have brought the Department of Agriculture into the Indian Service not only in a large way but in an authoritative way. In the Pueblo and Navajo areas, the present Indian service is compounded out of the Interior Department and the Department of Agriculture, under the fine joint leadership of Secretary Ickes and Secretary Wallace. We are hopeful of an intimate correlation with the Resettlement Administration under Dr. Tugwell. We have established close relations with the research departments of a number of the universities (chiefly in social and physical anthropology), and with organizations such as the Phipps Institute and the Carnegie Institution of Washington. In the measure that we are able to draw all agencies of helpfulness into Indian service, we do more than liberalize the Indian situation and add to the services. We challenge our own Indian Service work. We broaden the career of the Indian Service worker into a career which may lead into any branch of public work anywhere. The "toning-up" of Indian service, and its increased attractiveness to men and women of ability, has become convincingly apparent.

I ought to say a word about the phase of the "New Deal" which gives religious liberty to Indians.

First, it is only the member of a religious cult who himself can judge whether his religion is a religion. He is entitled to the fullest constitutional protection that is guaranteed to the religious conscience.

Second, there are important Indian groups who have no religion but their native one. To crush it, is only to make them godless human beings.

Third, the native religions, shaped by human experience under supreme tensions across many ages of tribal life, contain priceless elements of beauty, of discipline, of charity and of resignation, which can be appreciated even though these religions be viewed as nothing except institutions secular, social, earthly. To tear them apart is to tear apart the Indians' very protoplasm. Time and change are doing the work all too fast, without adding to their influence a lawless onslaught by the Government of the United States.

The Christian religion has become native to a majority of the Indians, no less than their pre-Columbian religions. It has entirely supplanted the pre-Columbian religions in some places. The two systems, more or less inter-acting, exist side by side in many tribes. The Christian work, centuries old among Indians, is not finished.

The official policy toward Christian missionary work has never been more hospitable or more practically cooperative than it is right now. To stop the interference of the Government with native religions has been, I earnestly believe, to help the real cause of the missionaries. The missionaries, by and



large, have been generous in recognizing these facts. I have dwelt on the subject for no reason except the fact that some missionaries, who are not most of the missionaries, have criticized bitterly the new policy of tolerance.

I have suggested that the so-called "New Deal" for Indians, viewed in its aspects as policy, will not be overturned by any future administration. I think that you will appreciate why this is so, in the light of the narrative I have given. No future Congress and no future administration imaginably could resume the allotment system, or could resume the task of crushing Indian group life; or of officially prescribing the Indian native worship; or of denying the other constitutional guarantees to Indians; or of forcing Indians to lease their land through starving them unless they do; or of concentrating within a single Bureau the myriad services which Indians now receive and which they must receive if they are not to be victims and public nuisances in one. The policies will never be reversed.

Execution of policies is a different matter. In our execution we are subject to plenty of criticism, and we want such criticism; and we do not care if it be ferocious or hostile.

I want to conclude with a thought about this Indian effort in its larger perspective. Our own Indians number only 350,000. There are perhaps 20,000,000 Indians in the hemisphere - twice as many probably, as when Columbus discovered America. The Indian record over these centuries and these many lands is clouded and is lurid with gloom and wrong. But the Indians still remain. If we do succeed in achieving creatively, in partnership with our Indians in this country, there are many millions of their fellows, south of the Rio Grande, who may indirectly benefit. If we do succeed, growing generations of our own Indians may retrieve the bitter sorrows of the past four hundred years. If we succeed, the achievement will count in the total achievement which will build our American institution, our American spirit, for the world tasks we are meant to bear. So I plead for continued activity by the mission bodies, and I plead for their help in protecting the new Indian deal ( I care not at all whether they protect this passing Indian administration). Specifically, I plead for active attention by the mission bodies to the unmet problem of the Indians of Oklahoma - a problem requiring further legislation and meeting embittered opposition from those interests which for three decades have battened upon these three-score thousand Indians whom the government abandoned to their local fate twenty-seven years ago.

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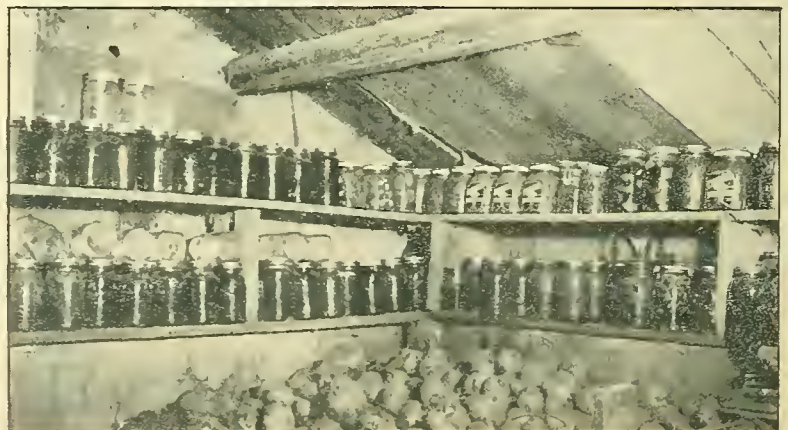
Indian Stock On The Range  
Fort Belknap Reservation

Some Results Of 4-H Club  
Consolidated Chippewa  
Reservation



An Indian Farmer And His  
Sons At Work In A Wheat  
Field Flathead Reservation

Gardening And Canning  
Activities Well Portrayed



## THE ACCOMPLISHMENTS OF THE EXTENSION DIVISION

By A. C. Cooley

Director of Extension and Industry

At the conferences of extension workers which are held annually in various sections of the country, superintendents tell that they are often asked what extension work is. Many state that their reply usually is, "Extension work is the bread and butter of the Indians." This may explain what the work really is as well as any other one statement. By helping the Indian to help himself, extension workers are endeavoring to raise the standard of living among the Indian people--to teach them to make better use of their resources--to improve their economic condition. Many superintendents would perhaps explain all this by stating that the extension workers are endeavoring to supply more bread and more butter to the Indians, and are trying to make such supplies more dependable than they have been in the past. Success of the extension program might even mean that somewhat more than just ordinary bread and butter might be furnished occasionally.

Records of the Extension Division are kept on a calendar year basis which is the only satisfactory means of keeping agricultural statistics. The last year for which records have been completed is 1934. That year will long be remembered as the year of the most severe drought in recent American history. Whole sections produced little, if anything, and entire herds of live stock had to be sent to slaughter to keep them from starvation. The majority of Indian reservations were included in the designated emergency drought areas, and due allowance must be made for this fact in measuring accomplishments as a factor over which neither the Indians nor the extension workers had any control. The following brief items summarize extension accomplishments during 1934:

1. Total acreage cultivated by Indians showed a 15 per cent decrease from 1933.
2. A total of 29,025 farms were operated by Indians in 1934, compared with 30,278 in 1933.
3. Extension workers made 160,194 farm and home visits and received 415,191 telephone and office calls during the year.
4. A total of 12,634 meetings were held during the year with an attendance of 380,739.
5. Canning projects resulted in a total of 776,341 quarts of fruits,



vegetables, meats and fish canned. A total of 2,824,632 pounds of the same products were dried.

6. A total of 4,290 boys and girls were enrolled in 4-H Club work during the year. Completions averaged 72.91 per cent. A total of 33 State and 299 county prizes were won by Indian 4-H Club members.

7. A total of 25,840 acres were planted in gardens by 26,854 Indian families. Many of these gardens failed to produce owing to the drought. Due to unfavorable climatic conditions only 1,199 families reached storage goals of six vegetables. A total of 4,835 families saved seed.

8. Acreage planted in cereal crops showed a decrease of 7.92 per cent during the year. Yields decreased 38.7 per cent. Other field crops showed a decrease in acreage of 18.8 per cent. Cotton production showed a decline from 1933 of 56 per cent and sugar beets 60 per cent. The number of acres in forage crops showed a decrease of 3,405 acres. Yields decreased 37.9 per cent.

9. Horticultural projects showed a satisfactory increase in spite of the drought. 7,543 new trees or vines were planted in 1933, compared with 8,721 in 1934.

10. A satisfactory increase was shown in farm and home building projects. The number of dwellings constructed increased from 1,062 in 1933 to 1,217 in 1934.

11. The income from live stock and all live stock products which the Indians received totaled \$1,960,397 during 1934.

12. A total of 90,291 poultry were slaughtered for family food during the year. The number of Indian-owned poultry increased from 356,139 in 1933, to 363,384 during 1934.

13. \$800,000 was allotted to the Indian Service by the Agricultural Adjustment Administration for the purchase of pure bred cattle for distribution among Indians for foundation herds and for the relief of pure bred breeders in the designated drought areas. Approximately 15,000 head of cattle were purchased.

14. Arrangements were made with the Federal Surplus Relief Corporation to turn cattle purchased by the Agricultural Adjustment Administration in connection with their drought relief program over to Indians who had range and feed available for the purpose of establishing foundation herds.

15. Indian-owned dairy cattle increased from 16,406 in 1933 to 25,711 in 1934. The number of Indians owning increased from 6,636 to 9,133.



16. The number of beef cattle owned by Indians increased from 167,313 in 1933 to 229,343 in 1934. The number of Indians owning increased from 8,627 to 13,787.

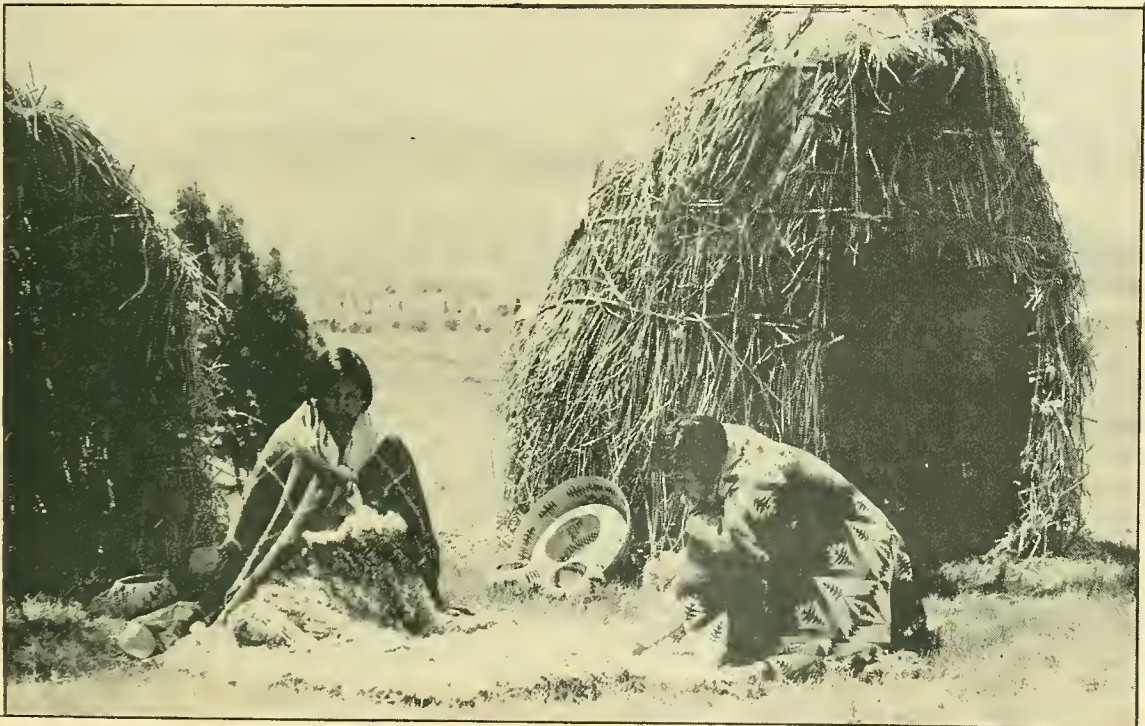
17. A further reduction in the number of sheep and goats on the Navajo range was made by the purchase of 147,787 goats and 49,052 sheep from funds allotted by the Federal Surplus Relief Corporation.

18. Wool and mohair sales during the year totaled \$505,919. The total income from sheep and goat products was \$1,041,815.

19. The income of Indians from arts and crafts projects as well as wood sales during the year totaled \$617,314.

20. Four cooperative projects in home improvement were continued with the General Federation of Women's Clubs with satisfactory results.

Since 1931, when the Extension Division was formally created the work has made continual progress. It is becoming better understood by the Indians all the time and the practices being advocated by extension workers are gradually being adopted by them. The very nature of the work demands a long-time program. Improvement of the economic status of the Indian cannot be accomplished within a few short years. Well-planned, carefully devised programs which are formulated with the assistance of the Indians are doing much to help them, but there is a long road ahead. Accomplishments during 1934, in spite of all the set-backs which the program suffered because of drought, show that the work can overcome such difficulties and go steadily forward. Extension has much to offer to the Indians and the future of the work is very promising.



Indian Blanket Makers At Work, Carson Indian School

## PERSONNEL NOTES

Reprints of a talk given by Mr. Robert T. Lansdale at the annual meeting of the Alumni Association of the New York School of Social Work have been secured for the Indian Service, and shortly one copy will be sent to each agency. The article is entitled, "What is the Relationship of Professional Competence to Administrative Capacity in Public Welfare?" It applies so directly to what we expect of Indian Service administrators - superintendents and department heads in the field, as well as employees in the office - that it might have been written for the Indian Service. It is particularly timely coming right now when we are all thinking in terms of organization - Indian organization, organization of jurisdiction staffs. At the Pierre, Bozeman and Corvallis Extension Conferences, this article was used as a basis for a conference with superintendents. It might equally well be used by superintendents as the basis for a staff conference of employees at one of their monthly meetings.

The two weeks visit in the Washington Office of Superintendent Alida C. Bowler we hope made for a better understanding on her part of the operation of the Washington Office. To the people in the Office her visit was an inspiration. Her talk to the Office staff gave us a knowledge of the Carson jurisdiction in its totality. But more vital than the factual information she gave us was a sense of the live way in which the work is being handled with the Indians and Carson employees. The Walker River Agency has been united with the Carson Agency. It was the details of this union of jurisdictions that occasioned Miss Bowler's visit to Washington.

Superintendent Mark L. Burns of the Consolidated Chippewa Agency arrived in Washington October 11 on one of his frequent visits. As Coordinator for the Indian work in the States of Minnesota, Wisconsin and Michigan, he acts as advisor to the superintendents of the Indian jurisdictions in these States and as liaison officer between the Washington Office and his territory.

Dr. H. Scudder Mekeel has been appointed Field Representative of the Commissioner. His duties will be connected with Indian organization work, his particular function being the application of the results of anthropological and allied research to problems of Indian administration. Subsequent to January, 1936, he will have complete charge of all work of this kind conducted by the Indian Bureau. Dr. Mekeel's training and field experience especially fit him for work in our Service. He is already well known to the Indians of the Sioux country and the Walapai in the Southwest, having spent from 1929 to 1935 in the investigation of changes in culture, the social and economic life of the Indians and the influence of government administration.

There are now three Field Representatives of the Commissioner: Mr. Walter V. Woehlke, Mr. Allan G. Harper and Dr. Mekeel.



## INDIAN AFFAIRS IN THE FIRST SESSION OF THE 74TH CONGRESS

By Lawrence E. Lindley

Washington Representative of the Indian Rights Association

The few measures that are discussed in this article do not begin to represent the attention given to Indian Affairs in the first session of the 74th Congress. The Indian Committees of the two Houses held regular weekly meetings, with many additional meetings of sub-committees. Dozens of bills were considered. The ones I shall mention are some that I believe more important of those that were actually passed.

Amending The Wheeler-Howard Act (Public 147). This amendment puts into effect what the House Indian Committee thought was the provision of the original Wheeler-Howard Act as to the voting on its application to a given group of Indians. The original act, by the interpretation of the Solicitor of the Department of the Interior, required that a majority of the voting population of a given group of Indians must vote against the act or it would apply. The amendment provides that the majority of votes cast in the election controls the application of the act, provided that ballots are cast by at least 30 per cent of the group. The same rule is made to control on the question of adopting a constitution and by-laws or amendments thereto and on the question of ratifying a charter. The time for holding elections on the question of excluding a reservation from the application of the act is extended one year, to June 18, 1936.

Certain safeguards are provided for property and treaty rights of Indians to insure that they shall not be adversely affected by the results of the elections on the application of the act.

School Cooperation. Nineteen acts providing for cooperation with public school districts were passed. These acts are to aid in the education of Indian children in public schools. For a number of years Congress has appropriated money to pay tuition on a per capita basis for such children attending public schools but this provides nothing for erecting school buildings.

Under these acts total appropriations of \$1,108,000 to assist in erecting school buildings are authorized. Of this amount \$931,000 was appropriated in the Second Deficiency Appropriation Act. The remaining \$177,000 has not yet been appropriated.



The basis for these acts is the inability of communities to support proper schools because of having within their districts a considerable area of Indian-owned land that is not subject to taxation.

This seems a logical step in decentralizing Indian education and in looking toward turning it over eventually to the various states. For example, about 2,000 Indian children of Montana, or one-half of the Indian school population in that state, are provided for in eleven of the acts. Other states to which assistance is given in smaller measure are South Dakota, North Dakota, Washington, California and Utah.

The Committee On Indian Complaints. Almost immediately after Congress convened, a sufficient number of disgruntled Indians appeared before the House Committee on Indian Affairs to convince that body of the need for a special sub-committee to consider their complaints. The complaining group was largely, although not exclusively, connected with or acting under the guidance of the American Indian Federation, an organization made up of Indians of which the principal officers are Joseph Bruner, president; J. C. Morgan and George Whirlwind Soldier, vice-presidents; W. W. Le Flore, secretary and Winslow J. Couro, treasurer. Day after day the committee met to hear what these Indians had to say. The complaints were aimed primarily to secure the removal of John Collier as Commissioner of Indian Affairs. Intense objections to the Indian Reorganization (Wheeler-Howard) Act were registered. The "Bureaucratic Control" of the Office of Indian Affairs over Indians was frequently referred to.

Obviously much of the material presented is petty and prejudiced and lacking factual foundation. There was nevertheless much of sincere conviction back of this effort and not all the groups whom these Indians represented can be lightly classed as "chronic kickers." Although the testimony probably indicated worthy goals to be striven for in the Indian Service, no program was offered that promises to greatly improve the status of the Indians and in the case of turning jurisdiction of Indian property over to state control, while it might work in some instances, the experience of Indians in Mr. Bruner's own state of Oklahoma should be a solemn warning. Probably no group of Indians, with the possible exception of the Chippewa of Minnesota, have been more ruthlessly exploited than have the Indians of Oklahoma through the manipulation of their affairs in the local courts.

Indian Arts And Crafts. This act (Public No. 355) provides for the organization of an Indian Arts and Crafts Board which is authorized to create government marks of genuineness and quality for Indian commercial products and to establish standards and regulations for their creation and sale. Unauthorized use of these marks and in fact all wilful misrepresentation of Indian goods are made misdemeanors by the act and subject to penalty.

The Arts and Crafts Board will engage in technical and market research with regard to Indian craft products. Where its assistance is sought it may supply management and personnel at cost. The board may recommend loans but may not itself borrow, lend or deal in Indian goods.

Haskell Athletics. This act (Public No. 266) to provide funds for the acquisition of the property of the Haskell Students Activities Association for Haskell Institute seems a good move. The pretentious Haskell stadium was built largely out of money raised among Indian people. The amount of the appropriation authorized (\$30,500) covers the remaining indebtedness on this property and will thus bring it under the direct control of the Haskell School administration. This should serve to open the way for physical education and recreation for the entire student body at Haskell Institute and remove the need for emphasis upon developing "winning teams" that will draw a paying audience.

Chippewa Cooperative Marketing Association. This act (Public 281) authorizes the use of \$100,000 of the Chippewa fund for setting up a cooperative marketing system. It is intended to begin with wild rice marketing. Because of lack of organization and their acute need for funds the Indians have been largely at the mercy of outside buyers in marketing their wild rice so that in some instances they have received approximately seven or eight cents per pound, while consumers were paying 75 cents to \$1.00 per pound. Other examples of products that may be handled through the Association are potatoes, maple syrup and handwork.

Wild Rice Beds For Indians. It seems most fitting that the wild rice industry, which is traditional in the life of Minnesota Indians, should be preserved for them. Public Law 217 provides for the creation of "Wild Rice Lake Indian Reserve" which comprises about 4,500 acres of land in addition to the lake bed. Authority is granted the Secretary to establish not to exceed three additional wild rice reserves in Minnesota which shall include wild rice bearing lakes and be situated conveniently to Chippewa Indian communities. He may receive land for this purpose by grant from the state or individuals, by purchase or by condemnation proceedings. Money for such purchases is to be taken from Chippewa tribal funds.

Seminole Of Florida. Exchange of lands already reserved for the Seminole Indians in Florida for more useful areas is authorized (Public Law 135).

When the main part of the Seminole Tribe was moved to Indian territory, a remnant remained behind in the Everglades of Florida. By refusing to move, these Indians lost all rights under the provisions of the United States. Some land was later reserved for them by the Federal Government and a good sized area set aside for them by the State of Florida. They have, however, for the most part lived on unreserved public domain or on privately owned land. Under this act it is hoped to acquire land which they will use for homes, gardens, farming and stock raising and make possible much more assistance on the part of the Federal Government toward better living conditions.

Other Indian Land Gains. Four other acts provide additional land for Indian groups as follows:



<u>Tribe</u>	<u>Acres</u>
Kanosh, Utah	80
Zuni, New Mexico	8,320
Rocky Boy, Montana	557
Chippewa Village Sites, Minn.	168

Most of this land is derived from the public domain or from national forest reserves.

Defeating Indian Claims. By a provision inserted in the Second Deficiency Appropriation Act for 1935, all cases pending but not tried and in any future suit in the Court of Claims by an Indian band or tribe, there shall be offset against any amount found due such group of Indians, all sums extended gratuitously by the United States for their benefit; and in cases where the Court of Claims is merely to report its findings to Congress it shall report the amount of money spent gratuitously for the benefit of such group of Indians. Exceptions are made of expenditures prior to the law, treaty, agreement or executive order under which the claim rises; expenditures under appropriations authorized in the Wheeler-Howard Act except that for purchase of land; and money expended under relief and recovery measures of the current administration.

This is legislation of great importance to Indians as it affects most cases now pending in the Court of Claims or any case that may be referred there in the future. It seems an enactment, legislative in nature, that should not have been included in an appropriation act. As a part of a deficiency appropriation act it was passed with but comparatively little consideration. Blanket legislation of this nature for offsets against Indian claims seems unfortunate. It would be more equitable to adapt the provisions for offsets to the particular case of each Indian group. Such action may also act to postpone indefinitely the final disposition of Indian claims because of the tribes resorting to securing the introduction in Congress repeatedly of bills seeking to exempt their group from the effect of this section.

EXCERPT FROM A LETTER FROM MR. E. R. McCRAY, SUPERINTENDENT

Mescalero Indian Agency - October 27, 1935

Recently, during the disbursement of the Tribal herd, a bull had been roped and was being branded for Asa Deklugie. While the operation was going on, Asa was sitting on the bull's head. He patted the bull and remarked "Old bull, I want you to get me two thousand calves." The stockman told him that he was expecting too much from one bull. "Oh, no," Asa replied, "This is a New Deal bull."



## SECRETARY ICKES SIGNS THE FLATHEAD CONSTITUTION AND BY-LAWS

A notable event took place in the office of the Secretary of the Interior on Monday, October 28, at 3 p.m. This event was the signing of the first Constitution and By-laws to be issued under the Indian Reorganization Act which was passed by Congress last year. This was the constitution of the Flathead Tribe of Montana, who were the first to vote to ratify a constitution and to have it approved in accordance with the new law. The document had been ratified by these Indians at a popular referendum by a vote of 549 to 123.

At a simple but impressive ceremony the delegates of the Flathead tribe, headed by the two hereditary chiefs, Martin Charlo and Eneas Paul Koostahtah, were presented to Secretary Ickes by Mr. L. W. Shotwell, Superintendent of the Flathead Agency. While the Indians and Commissioner John Collier formed a semi-circle about his desk, the Secretary signed the Constitution and By-laws under which they become an organized political body and assume a large measure of responsibility for their own tribal affairs. It vests certain specific powers and reaffirms others, which have either long been forgotten or trampled on in the Government's administration of Indian Affairs. The document also recognizes officially the two hereditary chiefs, Martin Charlo and Eneas Paul Koostahtah, as members of the tribal council during their life time. A fine spirit is displayed by these Indians by the extension of such recognition to men who were leaders of the tribe in years gone by.

In congratulating the Indians on their achievement Secretary Ickes said, "This occasion is a land mark in the long struggle to restore to the Indians some part of the rights and privileges to which they have been entitled as many of us have recognized for years.... Other tribes will follow in your steps, but you have the honor of being the first to act upon the opportunity presented by the Indian Reorganization Act which Congress passed for you last year."

Chief Charlo received the signed document and spoke to the Secretary through an interpreter saying that he had lived a long time and had looked forward to the time when his people would have a part in their governmental affairs. He extended to Secretary Ickes the greetings of his people.



Secretary Ickes Signing The Flathead Constitution

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Secretary Ickes Signing The Flathead Constitution

## THE FORGOTTEN MAN

By Clara Madsen

Mr. Fred Twin is probably the only living survivor on Pine Ridge, of the Battle of the Little Big Horn, commonly known as the Custer Massacre. He is a full-blood Sioux and lives about twenty-two miles east of Wanblee on the Pine Ridge Reservation. Mr. Twin was born in 1869. This is his story:

The Sioux and the Cheyennes were camped at what was then known as the Lodgegrass district near the Little Big Horn River in Montana. It was customary for different tribes to camp together and gather cherries and lay in their supply of buffalo meat. Then, too the young boys and girls of the different tribes could become acquainted. Naturally, many of them would fall in love and in this way strengthen the bond between the two tribes.

Early in the morning, before sunrise, On June 26, 1876, the Indian boys and men were watering their horses and taking their morning swim, swimming in the Little Big Horn River, when suddenly shots were heard. Soldiers appeared from the south, a group of four or five hundred. A wild stampede followed and the Indian men, women and children were running in all directions. (A battle was the last thing anticipated by the Indians. They had only followed their usual custom of gathering together at this place.) The Indian men finally got on their horses and managed to have the women and children back of them.

In the flight Mr. Twin saw a little boy separated from his family. The boy had fallen and was crying. Mr. Twin took the boy's hand and ran with him. He tried to get the little boy to run on ahead, alone, but as Mr. Twin let go of the child's hand, the boy would fall down again. Mr. Twin took the boy's hand three times, and each time the boy fell as soon as he let go of his hand. Finally Mr. Twin got a horse and rode over and put the child in front of him. About that time another man came struggling, trying to save some children. Fred Twin, who was just a youth, then took all the children and rode off to safety.

Having succeeded in getting the women and children to safety the Indians organized themselves and fought, until every White man was killed. Many Indians were also killed.

The men had hardly time to collect themselves when another band of five hundred soldiers appeared. They came over a hill from the post. The Indians were better prepared to handle this group and before the sun was overhead every White man was killed.



After the battle the ground was strewn with soldiers, clad in beautiful bright colored uniforms. The Indians had never seen such rich colors before, and so they began to strip the bodies. In the meantime one of the Indians brought a beautiful sorrel horse with four white stockings to camp. One of the Indians recognized it as Custer's horse. They immediately went out to find Custer's body. After searching for some time they found a soldier with three stars on his uniform. It was then that they felt certain that they had killed Custer.

Mr. Twin also stated that in his youth he had worked for the good of his people. Now that he was aged he was still fighting for them. His loyalty to his people found expression in his support of the Collier program. He would stand alone for it even though every Indian would desert it.

\* \* \* \* \*



Eastern Cherokees Engaged In Their Favorite Sport Of Indian Ball



## CAROLINA CHEROKEES REVIVE ANCIENT CUSTOMS

Every October the Eastern Cherokee Indians who live in the shadow of Smoky Mountains, have their annual fair, at which both the white man and the red have been in evidence, the latter to exhibit his harvest products, the former to stage the midways.

But this year the Cherokees held a four-day celebration from October 1 to 4 consisting only of Indian festivities. Indians came from the West and South to help the Cherokees put on their distinctive Indian events, gratifying for those who know Indian life and curious and thrilling activities for the onlookers unacquainted with the customs of the red men.

The Hopis gave their ever-fascinating snake dance which most prefer to witness at a distance, for those squirming reptiles held apparently so carelessly in the hands of the Hopi snake priests seem bent upon saying "Howdy" to the spectators. Every night, too, the Indian pageant, "The Spirit of the Smokies," was presented by Oklahoma and Cherokee Indians.

To show visitors how they lived before the coming of the whites among them, the Cherokees constructed a native village such as they lived in when their great scribe Sequoyah gave the tribe that famous alphabet of 85 letters, which is used today both by the Oklahoma and Eastern Cherokees.

In this village Cherokees in cleverly beaded buckskin costumes, and bright colored headdresses made baskets and cooked primitive concoctions, such as Indian corn meal bread and other maize dishes. Scattered over this 60,000-acre reservation new pottery kilns showed visitors how the Cherokee pottery molders turn out their finished earthenware.

Bows and arrows and blow-guns are still favorites of the Cherokees, customs which seemed to the visitors like a revival of ancient sports. Just as the archers at the fair sent forth their arrows in a perfect parabola, so once a week they go out on the reservation for archery practice. One looked with astonishment as a Cherokee sent his dart through a blow-gun, yet if the stranger were strolling over the difficult mountain trails upon the reservation he might come upon a Cherokee taking skillful aim with this antiquated instrument. That hollow log pole is heavy to hold, and it requires a lot of breath to send the dart more than a few inches up inside, but the Cherokee will blow that dart skyward through that "taller-than-a-man" pole with an ease acquired from frequent repetition.

It would not be an Indian celebration without the Green Corn Dance that most Indian tribes have at harvest time, and certainly not a Cherokee one without the game of ball that takes precedence over their other sports. This native ball game is probably the forerunner of lacrosse (played by the Six Nations Indians of New York State and Canada). From the Christian Science Monitor.

## HEALTH STATISTICS

By Dr. L. W. White

Health statistics for the fiscal year 1935 show no marked fluctuations over those for 1934. While the total number of patients treated in the hospitals and sanatoriums showed an increase of a little over 3,500, the total days of hospital treatment showed an increase of less than 600. This was largely due to the reduction in number of beds at Zuni due to discontinuance of the sanatorium and the transfer of tuberculous patients to the State Sanatorium following the destruction of the Consolidated Chippewa Sanatorium by fire on January 29, 1935.

There was an increase of some 27,500 in the number of dispensary and out-patient treatments given. An item worthy of note is that of 3,853 live births reported, 2,777 took place in hospitals, or 72 per cent. Available data shows that in 1927 there were but 644 births in hospitals. By 1931, this number had more than doubled to 1,349 and in another four years had more than doubled again to the figure above noted - 2,777. This increase has been due in large measure to the activities of the field nurses who have been active in giving instructions to individuals and to groups of Indian women on the value of proper care before, during and after delivery.

Indian mothers who give birth to their babies in the hospitals are much interested in the instructions they are given in infant care and feeding, both while they are in the hospital and by the field nurses after they return to their homes. It is true that there is still room for improvement inasmuch as many births still take place in Indian homes without the aid of medical or nursing care. This is particularly true on the Navajo jurisdiction and Tongue River Reservation, where old customs are still followed, in most cases.

The Pueblos also have a relatively small number of births in the hospitals available for their use. The nursing service at Indian Service Hospitals was improved through the establishment of about forty additional positions for staff nurses. Several additional nurse positions to care for trachoma treatment were established at jurisdictions where a large number of these treatments are given daily and to which adequate attention could not be given with the regular hospital staffs.

There is still need for further augmenting the nursing and also the attendant forces at our hospitals in order to provide a proper ratio of staff personnel to patients. It is desired to provide technical assistants to carry out routine and special laboratory work, clerks to adequately care for clinic records and reports, surgical nurses to provide for better operating room



service and additional attendant positions to provide for the employment of Indian girls who are receiving training at the Kiowa Hospital.

Provision has been made for a training course for Indian girls as ward attendants at the Kiowa Hospital for which about twenty girls have been selected and are now receiving such training. These girls are receiving instruction in the rudiments of bedside care which will enable them to render a service to their own people. This training does not fit them to serve as trained nurses and does not give them any credit toward regular nurses' training, but will fit them to render a much better service as a ward attendant in a hospital than would otherwise be possible and will be of great benefit to them in their home life. A number of these girls will undoubtedly take up regular nurses' training at some time in the future and the instructions they are receiving will be of material assistance to them.

Plans are being formulated for active cooperative work with the Public Health Service and the Children's Bureau under social security legislation. Some preliminary work is to be carried out through institutes on infant and maternity hygiene at Fort Wingate for the Navajo country and at another point in the Pueblo country. Other measures along these lines will be taken when funds are made available.

A noteworthy effect of the measures taken for the prevention of disease among the Indians is the fact that very little smallpox is reported among them. From a population of approximately 220,000 for which reports are received, 47 cases were reported in 1932, 31 in 1933, 5 in 1934 and 31 in 1935. These were all widely scattered not more than 4 or 5 cases being reported from a single jurisdiction. However, occasional reports are received of outbreaks of smallpox among the white population adjacent to Indian reservations which makes it necessary to take precautions to protect the Indians. During the years mentioned, from 28,000 to 38,000 vaccinations, inoculations and immunizations were reported of which 27 to 38 per cent were against smallpox.

The Indian Service wing to the State Sanatorium at Ah-gwah-ching, Minnesota, was completed last spring and Chippewa Indians suffering from tuberculosis are being hospitalized there to the limit of available funds for the payment of services rendered. A contract has been entered into with the State Board of Control whereby payment is made at the rate of \$2.00 per day per patient for the care given.

A new hospital of 38 beds is rapidly nearing completion at Nespelem, Washington, on the Colville Reservation. It is expected that the building will be completed by Christmas and that equipment and furnishings will be installed so that patients may be received by January first or shortly thereafter. This will fill a long felt need as it has been necessary to hospitalize Colville Indians in private institutions in the past and many who have been in need of hospital care have been unable to receive it by reason of inadequate funds to meet the expense involved.

Construction has begun on a new hospital of 39 beds at Zuni Agency which will be completed sometime in the spring. A contract for the construction of a new hospital at Fort Yuma Agency in California has been awarded and building operations will begin the latter part of October or early November. This new hospital will have about 25 beds and will replace an old structure which has outlived its usefulness.

Other new hospitals are planned of which mention will be made when funds have been made available and plans and other details worked out.

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### "BRICKS WITHOUT STRAW"

By Alden Hewitt

While many of the schools have spent much time in talking about cleanliness, health and so on, some of the teachers' efforts deserve special recognition. Miss Englehart at Shell Creek, North Dakota, is such a teacher. She has developed a practical demonstration that is really remarkable.

The school room is full of more or less ancient seats, the school itself, is a little one room place that was once a shed, I think. The light comes from three sides; the walls none too well finished. But in one corner is a framework that makes a sort of booth. Inside is a shelf for basins of which there are four, and a row of hooks each labelled with a child's name. On each hook hangs a towel that is taken home each week to be washed. A set of pockets hold the individual combs and in some are wire brushes. There is a looking glass on the wall.

As each child comes in each morning, he goes to the cleanliness corner, washes his hands and let me tell you, the performance is a thorough one. He smooths his hair and is presented with a tooth pick by the "keeper of the box."

The tooth pick is to clean his nails, and this morning I saw the committee send one small boy back to "do it some more, ag'in."

Between each using of the basins - the user empties his own pan - the basins are wiped out by a zealous committee who looks over the newly washed and summon the next ones. The whole performance is an illustration of great courage and determination on the part of a young teacher.

It is fast reaching the place where the proceeding goes along without the teacher's suggestion. For sheer "bricks without straw", Miss Englehart's work is noteworthy.



DOCTOR HENRY ROE CLOUD, WINNER OF INDIAN ACHIEVEMENT MEDAL

Friday, September 27, which was American Indian Day in Illinois, saw the presentation of the third Indian Achievement Award given by the Indian Council Fire each year for outstanding Indian achievement. Doctor Henry Roe Cloud, full-blood Winnebago Indian, who is Superintendent of Haskell Institute, Lawrence, Kansas, now on special detail in the northern states on Indian Reorganization matters, received the award. It was presented by William Penn Wilkerson, a full-blood Cherokee from Oklahoma, the President of the Indian Council Fire.

Doctor Roe Cloud was awarded the medal on his record as an educator and for distinguished service in educational and Governmental work, having been an active and earnest worker in Indian affairs since the start of his career. In 1912, he was chairman of the Official Winnebago Delegation to the President, and in 1914 was appointed a member of the Commission on a Federal Survey of Indian Schools. In 1915, he founded the American Indian Institute, at Wichita, Kansas - a school doing splendid work for Indian boys, training them and sending them to college. In 1920, the Government again called him into service and he was one of the Standing Committee of One Hundred on Indian Affairs, appointed by the Secretary of the Interior. He became a member of the staff for a survey of Indian Affairs conducted by the Institute for Government Research in 1926, 1927 and again in 1929 and 1930. He was co-author of the report this staff made to the Secretary of the Interior, in 1928. In 1931 Doctor Roe Cloud withdrew from the active management of the American Indian Institute and became a special representative for the Bureau of Indian Affairs, Department of the Interior. In 1933 he was further honored by the appointment to the Superintendency of Haskell Institute. In 1935 he was given the important assignment of special duty in connection with putting into operation the Indian Reorganization Act.

The Committee of Award, whose majority vote made Doctor Roe Cloud winner of the 1935 Indian Achievement Medal were: Honorable John Collier, Commissioner of Indian Affairs; A. C. Monahan, Assistant to the Commissioner and Acting Director of Indian Education; Mrs. Roberta Campbell Lawson, President of the General Federation of Women's Clubs; Dr. Charles A. Eastman, veteran Sioux author and lecturer (winner of the 1933 medal); Lew Sarett, author of "Slow Smoke", "Many, Many Moons", and so forth, and an authority on Indian affairs; Senator Lynn J. Frazier; Dr. D. B. Weeks, President, Bacone College, Oklahoma; Frances Densmore, authority on Indian music and J. N. B.

Hewitt, Ethnologist, Smithsonian Institution. More than one hundred names of nominees were submitted.

The presentation of the medal was preceded by a pageant in three scenes, by Marion E. Gridley, Secretary of the Indian Council Fire, participated in by Indians of the Ottawa, Chippewa, Potawatomi, Winnebago, Pueblo, Choctaw, Chickasaw, Seneca, Mohawk and Cherokee Tribes. Chibiaboos, Chippewa baritone, and Daisy Maude Underwood, Chickasaw operatic soprano, were the soloists.



Dr. Henry Roe Cloud Receiving Indian Achievement Award  
Given By The Indian Council Fire



## THE INDIAN AS A ROAD BUILDER

The Highway Department of the United States Indian Service is engaged in building a system of highways for the Indian and by the Indian. Highway work benefits the Indian in three ways: First, a system of roads is being built for the reservation of which he is a part; second, he is paid for his services in accordance with the position which he is capable of filling; and third, he is being taught the scientific and latest methods of highway construction.

Since highway work will always play a major part in the field of construction industry, the highway department of the Indian Service affords the Indian an opportunity to learn how to build roads with the modern equipment that the government is generously supplying to each reservation as expeditiously as funds permit. So rapidly is the highway department developing and so insistent are the Indians for roads and the opportunity to work, that it will take some time until each reservation is supplied with a full complement of equipment since a major portion of the allotted funds must be spent for labor.

To the road engineer assigned to each reservation falls the lot of instructing the Indian in road building. This is his major duty, despite the fact he is also responsible for the proper engineering design of the highway. From the showing made thus far, there is no question but that the Indian can become a skilled workman for highway construction work. The day is not far distant when we will have a number of well-trained Indians. If perchance the Indian should prefer to leave the reservation and find work elsewhere, these trained men can find work with contractors on State or County work, but if he goes to work for a contractor, the value of his services will be judged by his ability to produce a profit for the contractor. Therefore, it is necessary that he know something about the manner in which profits are determined, and here cost records play a very conspicuous part.

The road personnel, including foremen and mechanics, have grasped the significance of the whole highway program. With the fine spirit of cooperation manifested, there can be no doubt that in a reasonably short period of time the Indian will be recognized as a capable road builder. It is gratifying to note their willingness and ability to perform successfully the various tasks involved. Being a sociable people they like to work collectively, all of which fits appropriately into highway construction work since the work is performed by crews varying in size according to the economic situation. That the construction of roads is a natural set-up for the Indian in increasingly evident from an observation of his natural aptitude for the task and the continuing enthusiasm of his response. H. J. Doolittle, District Highway Engineer.





Pius Moss In  
His Cabbage  
Patch With His  
Helpers. Four  
Thousand Heads  
Of Cabbage In  
The Patch.

Cultivating  
The Early  
Vegetables.



Pius Moss, 21  
Year Old Head  
Gardener Of St.  
Stephens Mission,  
Among Some Of  
The Flowers He  
Cultivated.



## ELEMENTARY EDUCATION (1935)

By Rose K. Brandt

Supervisor, Elementary Education

Extension of the elementary school program as based on the total community environment has gone steadily forward and the results have seemed most gratifying. Some of the outstanding achievements, only, are indicated here.

Parent-teacher organizations have been formed, notably in the Rosebud, the Pima and the Papago areas. Those organizations represent a significant step in community participation in planning and reaching conclusions concerning important school and community matters. In the Pueblo area women's clubs and men's clubs have served a similar purpose. At both Taos and San Juan a local school board looks directly after matters pertaining to the school. The school facilities have long been placed at the disposal of the women in various schools. At San Felipe one night each week is set aside for the men's use of the baths and for enjoying the library, the shop tools and the art and other school materials. A community house built at the school with the cooperation of the parents greatly facilitates activities for both men and women at Nambe and Tesuque.

School and home gardening, which has long had an important place in the day school program in the northern states, and especially so in South Dakota, has had considerable impetus. In Oraibi the children raised such an abundance of spring vegetables that the people of the community were glad to buy all that could be spared. This necessitated keeping careful record of transactions and afforded a basis for valuable business experience. Similarly, eggs from the Oraibi School hen-house were eagerly purchased by the community.

Valuable studies relating to the economic phases of community life were taken up at Cross Lake during the wild rice season. Emphasis was given to the superiority of the Indian method of gathering rice over the machine method of the white man because of the injury to the plants by the latter method. Dietary value of whole rice as opposed to polished rice received attention. Lumbering furnished a worthwhile study at Neopit with emphasis given to such important matters as the high degree of skill necessary for performance of certain jobs in the sawmill, necessity for preservation of forests and means employed, and wide uses of wood today for manufacture of commercial articles other than lumber. At Parajo, New Mexico, the teacher and a few of the older children were permitted to accompany the "runners" to the salt beds of Arizona to secure the year's salt supply for the village. This was part

of a very rich study of salt involving as it did the ceremonial preceding the trip, the recital of old Indian salt myths around the fire at night when they camped out on the trip, salt in history, uses of salt by Indians and whites today, salt as a preservative, salt beds of the world and commercial enterprises relating to salt. Practically all schools in the soil erosion and irrigation project areas are giving prominence to this important phase of land conservation and excursions are made to the projects if distance permits. An outstanding soil erosion project was undertaken at Eastern Navajo where the boys were considerably over-age. A large plot was set aside, fenced, and the work carried entirely by the boys as described in detail in the August 15 issue of INDIANS AT WORK.

Consideration of local food sources accompanied by actual participation in securing and preparation of such foods furnished an excellent opportunity to develop means of sanitation in connection with protection against flies. At Ponemah, Minnesota, a simple outdoor drying rack was constructed by the children and mosquito netting was used to protect the jerked beef against flies while drying. Similarly, when at Shell Creek, North Dakota, choke cherries were stone-pounded in the usual local method and spread in pans to dry, mosquito netting was provided for fly protection. Practice in sanitation in caring for milk is afforded at Shiprock where goats are fed and entirely cared for by the children. This involves teaching sanitary milking conditions and simple means of caring for the milk which is served to the children.

Under the guidance of the instructor in woodworking at Santa Fe, the boys at the Santo Domingo Day School made beautiful chairs for their classroom, thus enabling them to abandon the old formal school seats. Since these were made under expert guidance, they were beautifully constructed and contain a bit of simple but effective carving on the back. The Encinal Day School boys made their own chairs and painted a simple design on the back.

At the Sells Day School, under the direction of the young man teaching in the intermediate grades, the construction work has been responsible for much community and home improvement by making things needed in Indian homes. The demand for screen cupboards, screen doors and window screens shows that they were responding to a campaign for sanitation. Seats for outdoor toilets have been made. These are tightly built with close-fitting, fly-proof lids. Substantial stools have been made with rawhide tops, the hides having been purchased from the Indians. A three-deck tray wagon was built for the hospital and many road signs were made for the ECW. Further, in harmony with the attempt to help the Indians increase their incomes and to provide a greater home source of food supply by production of poultry and honey, the boys have undertaken to demonstrate the necessary construction at the school. They assisted in building a type of adobe brooder that has been found especially successful in that part of the country. An old oil barrel was converted into a furnace outside the building and the heat conveyed to the brooder by a simple trench system. Beehives have also been constructed. While some swarms



have been purchased for the hives, some wild ones have been captured from the surrounding mountains.

In practically every area where the old culture still functions in the lives of the people, native songs, dances, literature and arts have an important place in the school program. In Shoshone there was enacted a pageant of the life story of Sacajawea who belonged to the Shoshone tribe but was captured by the Mandans. Adults of the community had prominent parts in the thrilling production of Shoshone history, music, dance and drama.

Creative work in poetry and music is going forward very slowly. Creditable poetry, both group and individual, resulted from the efforts of Pima children at the Santan Day School. Pueblo children composed words and music to some very charming songs on the child level that take the form of their native household songs.

Children's art efforts in the entire Indian area continue to show remarkable results. A considerable number of their pieces were included in the International Exhibit of Children's Art from forty countries by children under twelve years of age, which was shown in New York and later toured the country. In the Pueblo schools the children learned to prepare and use the earth colors for painting. Parents joined the teachers and children of the community on exploratory excursions to find suitable earth colors for painting and plants for native dyes to be used in dyeing wool.



Iris In Bloom, St. Stephens Mission

### ACQUISITION OF LAND DURING THE PAST YEAR

The acreage of the Navajo Reservation was increased by 263,246 acres, through purchase, at a cost of \$358,512. Additional areas have also been acquired for these Indians through exchange by private interests for other lands outside the reservation boundaries.

In the Pueblo country seventeen separate tracts, embracing fifty-two acres, were purchased from non-Indian claimants at a cost of \$6,359. The Baron Long Ranch was purchased for the benefit of approximately eighty Indians of the Capitan Grande Reservation for \$125,000. Home places were also purchased for two other members of this band at a total cost of \$4,600.

A tract of 155 acres was acquired at Burns, Oregon, costing \$11,592 for the Indian colony there.

Approximately 560 acres were withdrawn from the public domain and added to the Rocky Boy Reservation, Montana. Also seventy-five acres were obtained for the Yavapai Band, Arizona; eighty acres for the Kanosh Band, Utah; and 168 acres for the Chippewas of Minnesota.

The Seneca School site located at Wyandotte, Oklahoma, was purchased from the Wyandotte Tribe for \$10,000. Legislation was also obtained to permit the exchange of lands in Florida for the benefit of the Seminoles.

Section 3 of the Indian Reorganization Act authorizes the restoration of undisposed-of opened lands to tribal ownership. There are around twenty-five reservations where there are lands of this class. According to the latest reports from the General Land Office, there are approximately 7,000,000 acres subject to restoration. Many of the superintendents now have the lists of such lands for appropriate action by the Indians and themselves. Through completion of this work the area of Indian holdings will be increased materially.

A total appropriation of \$1,000,000 was made for the fiscal year 1936 for the acquisition of land, as authorized by the Indian Reorganization Act. This money has been allocated for use on various reservations in thirteen states. In view of the extensive and pressing land needs of the Service generally, this sum will but permit our starting on the land acquisition program. In fact, only cases of an emergency character can be taken care of now. For this reason many places in the Service cannot be reached this year. However, we hope to be able to take care of all with subsequent appropriations.

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## SUPERINTENDENT'S MESSAGE

By A. E. Robinson

Superintendent of Pima Agency

I came to this reservation in March, 1921 and entered upon duty at Gila Crossing where our Farm Aid, Walter Rhodes is now stationed. In the fall of that year I was transferred to Sacaton and soon after was placed in charge of the agricultural work of the old Pima Boarding School. Here for the following seven years I worked with the boys who are the young men of our reservation today. We held our classes down in the old harness room in the barn, planted our different crops on the school farm and raised lots of red pigs and spotted Holstein cows. Often when we meet now we get a thrill out of talking over those old times.

Then in 1929 we started to clear and level the Pimas' lands - fifty thousand acres - which were to receive water from the Coolidge Dam. I fastened the cable around the first tree pulled on the job and I have a Pima War Club made from the root of that tree - a cherished possession which I will keep always.

Since the spring of 1929 we have seen many thousands of acres of desert transformed into fine farm land and we have seen many of my old school boys grow into fine young men and establish homes of their own on this land. So when I say there is no job in the Indian Service which I would rather have than being your Superintendent and to be allowed to carry out this program here, I believe you Pimas will understand how I feel.

There is one thing I have been somewhat concerned about lately and that is that while we have many farmers preparing their fields for alfalfa and barley, we haven't heard much said about wheat planting. It is a little early to plant, but not too early to plow your fields and have them ready, for if you plant early you will be able to pasture some during the winter. The newly subjugated areas, of course, should not be planted to wheat, but if you are located in those areas you can lease some old land that is good wheat land and your Extension Department will gladly help you in doing so.

With the unsettled conditions which now exist in Europe, it is possible that the flour you buy next year may be higher than it is now. We have a good flour mill here at Sacaton which will exchange flour for your wheat any time you bring it in, so I believe that every Pima who can possibly do so, should plant some wheat and should plant it early. From Skoekoi-Dakchick-pan

## EROSION CONSCIOUS

From Navajo Project News



Terracing The Steep Hillsides to Prevent Dirt From Slipping and to Catch Seeds - Crownpoint School.

It is exceedingly gratifying to find that the Indians of this section have become erosion conscious. Those who are familiar with the local conditions have noted and remarked on the noticeable difference in the condition of the agricultural fields.

Their clean, well cultivated appearance shows an unusual interest on the part of the Indians. It has also been noted that small check and diversion dams have been voluntarily constructed where gullies and small arroyos were threatening their fields. It was with interest that I listened to "Old Man Policeman" explain through an interpreter that his people had no desire to return their sheep and goats to the area until they were thoroughly convinced that the grass and forage had reseeded and been given an opportunity to cover and sustain itself.

Although a few obstacles were encountered at the time the work started, due to skepticism of the inhabitants, they are now thoroughly convinced of the necessity of erosion control and are cooperating in every possible way. "Old Man Policeman," who is president of the Cove Chapter and undisputed leader of his people, deserves the credit. He is working for the good of his people and has convinced them that it is their duty to their children to work with us for the common good of all.

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## ACCOMPLISHMENTS OF IECW AT CHEYENNE RIVER RESERVATION

By Hiram Clark

Chief Clerk, Cheyenne River Reservation

At the outset I wish to make a prelude to this article that states the core of our problem. There was only one crop raised on this reservation during the past six years. We were situated within the heart of the drought stricken area of the northwest states. These Indians have witnessed their field and garden crops scorched by hot winds and destroyed by grasshoppers and other pests year after year. At this writing the hot winds sweep across the plains country to continue the destruction to crops and the bug pests have completely destroyed the Indians' garden crops. The Cheyenne River Indians, both old and young, have been subjected to the most discouraging circumstances, but through it all they have maintained their morale and have exhibited courage in the face of these disheartening times. It will, therefore, be seen that relief has been and will continue to be, this year at least, the major problem among the Indians of this reservation.

I will give only a brief resume of the accomplishments attained at this jurisdiction in the Emergency Conservation Work. This work was first inaugurated at this jurisdiction on July 7, 1933 and the figures as given cover the period from that date until June 30, 1935. We have completed one hundred stock watering dams with an average of 4,491 cubic yards to each dam, or a total of 556,667 cubic yards. The unit cost per cubic yard, including all overhead, amounts to \$.4575 and a total of 85,031 man days. We have constructed forty miles of fence along Federal Highway 212 from the Agency to LaPlant, South Dakota. We have constructed 204 miles of telephone lines on the reservation; excavated and drilled twenty-seven wells and developed thirteen springs; drilled three artesian wells at different points on the reservation. We have cleared eighty acres of land; poisoned 80,613 acres of prairie dog infested area and retreated 11,892 acres. We have completed a tree nursery of five acres equipped with a building and irrigating system. It took 123,672 man days at a total cost of \$370,750.00 to complete the projects as enumerated above.

Our approved program for the year beginning April 1, 1935 calls for the expenditure of \$235,000.00 and similar work will be carried out during the year. As a whole the work at this jurisdiction has been constructive and of a more or less permanent nature and has furnished needed relief for the majority of our adult population.

The total earnings of all enrollees and personnel for the period mentioned amounted to \$210,515.00. \$63,223.00 was deducted from the enrollees'

salaries representing 40 per cent of their earnings and placed to their credit, the expenditure thereof being supervised and used for the support of themselves and their families during the winter months.

Naturally we have had our problems in putting over a program on the Cheyenne River Reservation. It is most encouraging to be able to state that there has never been a case of any of our able-bodied Indians refusing to work when it was offered to them. Our main difficulty has been to secure enough work for them. As a whole their earnings have been expended wisely for their own direct benefit. We consider the Emergency Conservation Work a complete success on the Cheyenne River Reservation.

#### SUBMARGINAL LAND ACQUISITIONS FOR INDIAN USE

The Indian submarginal land acquisition program which was inaugurated under the Land Program, FERA, shortly after passage of the first major emergency relief appropriation, and which, since June 1, has been continued under the direction of Dr. L. C. Gray of the Land Utilization Division, Resettlement Administration, has been drastically reduced and there remains now a tentatively approved program involving the acquisition of approximately 1,250,000 acres at a total expenditure of \$3,975,000 on twenty-nine separate projects. This is what remains of an original program which contemplated the inauguration of ninety-eight Indian land purchase projects with a total expenditure of slightly more than \$11,000,000 to acquire some 3,500,000 acres of submarginal lands for Indian use.

Efforts are being made to secure a further allocation of emergency funds for the purchase of lands for Indians. Unless relief is afforded the Indians of the United States by providing the facilities to place them on a self-sustaining basis through the purchase of sufficient land to provide them with a foundation from which to reap reasonable livelihood (that comparable to the same class of rural white inhabitants), the Indians are likely to continue in a state of virtual destitution and remain in need of constant succor from the Government.

While Dr. Rexford G. Tugwell, Administrator of the Resettlement Administration, has tentatively earmarked \$3,975,000 for the acquisition of submarginal lands for Indian use, only 276,190 acres of land have actually been purchased, involving the total expenditure of approximately \$655,000. The remainder of this program remains in an uncertain status as to its eventual consummation.

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SURVEY OF BOUNDARY LINES UNDER THE IECW  
PROGRAM AT MISSION INDIAN JURISDICTION

By John W. Dady

Superintendent, Mission Agency

For a number of years the Indian people living on the 32 scattered reservations of the Mission Indian Jurisdiction have been greatly inconvenienced because the boundary lines of the reservations were not well defined and were not fenced. Trespassing was common and cattle of adjoining ranches strayed on to the reservations, consuming the feed which the Indian people sorely needed for their stock, because their grazing areas are small and, particularly during dry years, the feed is insufficient for their needs. Shortly after the IECW Program started, we were fortunate in securing approval from the Office for the appointment of a competent surveyor and one who is acquainted with the title research work, to assist our Senior Project Manager, Mr. Henry Rieger.

A number of controversial boundary line questions have been settled, many miles of boundary lines have been surveyed, and in all, a total of 142 miles of boundary line fences have been constructed. Some of the boundary line questions have been very involved, and because they have been in this controversial state for so many years, it was not an easy task to settle. But with the cooperation of the Indian people and the white neighbors and with the help of some of our older Indian men, corners apparently lost were relocated; and as far as the work has proceeded, to that extent the boundary disputes have been settled and the cattle of adjoining ranches confined to their own

pastures by the construction of fences. It is expected that the work of the boundary line surveyor, Mr. Czerny Anderson, under the guidance of Mr. Rieger, will continue until all of the boundary lines of the different reservations have been surveyed and fence lines constructed, except, possibly, in a few desert regions where no boundary line questions have ever arisen, and there is no need to fence the small detached areas located near one or two reservations.

In addition to the happiness which the settlement of these disputes will give to our Indian people, and incidentally to their white neighbors, a number of our Indian men have been trained as assistants to the surveyor as rodmen and chainmen, which experience and information adds to the earning power and ability of the members of the several crews who assisted in this work. We, here in this district of scattered reservations, in close proximity to white ranchers, appreciate the help which we have been able to secure through the assistance of the funds appropriated for IECW for carrying on these interesting and helpful boundary line survey and fencing projects, in addition to the welcome work which IECW funds have provided for some 26 of our 32 reservations: building up of national resources, opening up many needed roads, making accessible areas on our different reservations, conserving much needed water, construction of stock water tanks, and many other useful and helpful improvements. Our projects have been many and varied, for example, this year we have 26 projects for one reservation; when it is considered that we are working on the 32 reservations, the reader will appreciate how thankful are the Indian people, and all of us, for the funds we have received under this program. We hope the work will continue for several years.



## THE INDIAN SCHOOL AND THE YOUNG MAN

By J. C. McCaskill

Young men are passing through our schools, graduating and going out into life in a day when tension, misunderstanding, social upheaval and technological change are everywhere about us. Our notions of the good life, our hitherto accepted institutions, our basic culture patterns are all being called into question and undergoing radical changes.

The task of sending out an Indian youth with an understanding of these changes and a confidence in his own ability to achieve a satisfactory life amid them is a staggering one to which our schools must address themselves with courage. Ancient history, mathematics, the classics, shop subject and other traditional subjects of the curriculum are so unimportant in comparison with this task that our secondary schools must rapidly rethink their functions.

One is alarmed by the multiplication of relatively unimportant extra-curricular activities in the schools which consume the time and energy of young men but which isolate them from adults and keep them in an adolescent world of their own making, free from the burdening responsibilities and problems of maturity.

Athletic activities are among the worst offenders in this respect. With no intention of belittling the profession of physical education nor the valuable experiences accruing to the participant in sports, nevertheless, one must view with alarm the large number of Indian young men graduating from colleges with majors in physical education and so few with majors in Government, Community Organization, Sociology, Mental Hygiene, Public Health, Soil Conservation, Agriculture and the like.

Extra-curricular activities are tremendously worthwhile. Probably the most valuable experiences of the school are the group experiences inherent in these activities. Varsity and intra-mural sports, music and social affairs - dramatics and hobby clubs are all worthwhile. Not only do they provide recreation and skills for creative leisure but they provide intimate contacts with associates and compel one to learn to get along with others, and to adapt himself to their interests, likes and dislikes.

It is only when these activities demand the primary loyalties of students and become means of escape from the more sobering tasks and responsibilities that they become dangerous.

If our Indian young men who have majored in physical education could understand that there can be no physical education without better housing and better

living conditions - that principles of hygiene are far more important than principles of the "double wing back" and that balanced diets for children produce stronger men than balanced lines - there would be need for every one of them in work with their people.

The answer is not to be found in a return to drill in the traditional subjects and an elimination of the so-called frills in education. It is to be found only as the entire school program for the older boy is built around the problems and responsibilities which he is facing now and which he must face in increasing seriousness in the near future. It must provide him these experiences which enable him to understand the nature of the social - physical world in which he must live and to acquire skills not only to make a living but also to make a constructive contribution to the community life of which he is a part.

After discarding the methods of education used by the earliest Indians, one attempting to educate children through mastery of text books, our schools are today realizing that these earlier methods had values that cannot be achieved by text book instruction.

Old Chief Plenty Coups, in describing these earlier methods in terms of his own experience, said:

"We followed the buffalo herds over our beautiful plains, fighting a battle one day and sending out a war party against the enemy the next. My heart was afire. I wished so to help my people, to distinguish myself so that I might wear an eagle's feather in my hair. How I worked to make my arms strong as grizzly's, and how I practiced with my bow! A boy never wished to be a man more than I!" \*

Such attitudes, such desires to grow up and assume the responsibilities of adulthood are not likely to be learned from text books, nor from athletic games, or other isolated experiences of adolescent youth. They are to be achieved only as youth shares with the adult the more serious aspects of life. They are to be found as the young man works beside the adult in building a better home or making a garden, or repairing farm implements, or wrestling with the social and economic problems of the community. They are achieved as the young man is made to face realistically the problems involved in establishing and maintaining a home, and creating a social climate in which his children can grow happily and decently.

\*Quoted from Courts, 9s. "Dare the School Build a Social Order"  
John Day 1932.



AN INDIAN THANKSGIVING

# AN INDIAN THANKSGIVING



THE CHIEF INVITES ALL THE BRAVES  
AND WARRIORS TO HIS VILLAGE



THE CHIEF ASSEMBLES THEM  
IN A CIRCLE AND GIVES  
A SPEECH



THEN SOME OF THE BRAVES  
GIVE SHORT SPEECHES



THE FEAST BEGINS AFTER THE  
SPEECHES SMALL BOYS AND GIRLS  
ACT AS WAITERS AND FEED THE BRAVES  
SOUP AND MEAT



THE INDIANS DRESS IN THEIR BUCK-  
SKIN SUIT AND FEATHERS THEY TALK  
JOKE AND TELL STORIES



THE CHIEF FILLS HIS PIPE AND  
BLOWS THE SMOKE UP TO THE SKY  
AND PASSES IT ON



AFTER THE PIPE HAS BEEN PASSED  
AROUND THE CHIEF SAYS A PRAYER



THE CHIEF BEATS THE DRUM  
AND THEY ALL COME AND SIT AROUND  
HIM AS BEFORE



THEN A SQUAW BRINGS A LARGE  
DRUM IN A CIRCLE



THE BRAVES SIT AROUND THE  
DRUM AND SING TO THE SPIRIT



ONE INDIAN AT A TIME GETS  
UP TO DANCE



ONE INDIAN AT A TIME SAT DOWN

*Theodore Lambie*

Theodore Lambie

## THE GIRL AND THE FOX

(A Dakota Myth)

By a Student of the Ninth Grade, Pierre Indian School

A long time ago the Sioux used to travel from the Missouri River to the Black Hills. One time when they were making this trip, a girl of sixteen was lost in the bad lands. They went on, as they did not have the time to look for her.

After the people left, the girl went back to camp, wondering where she was going to sleep that night. When night came, she went up on a hill. She met some coyotes, and among them a gray wolf, who was the leader. She asked the wolf to help her. The animals then took her to their den and took care of her.

They brought her food and utensils. She tanned hides, and when winter came she was well prepared.

She lived in this den with the coyotes a long time. One day a coyote came to her and said, "Your people are all camped at the same place, going East."

The next morning as she was sitting outside, she saw a man coming. She got up and went inside. After a while she went out to meet him. She told him her story, and asked him to save the animals.

The man returned to camp and told what he had seen. The people then gave thanks to them, and prayed for them. The girl went with her parents and lived with them once more.



FROM IECW FOREMAN REPORTS

Lots Of Indians Working At Western Navajo. The teams on this project are practically all fat and in good shape. They are able to do good work.

The caterpillar returned this week and was fixed up in good shape.

We should be able to do plenty of work next week.

We have a good sized crew of Indians working. We have as many as we can use here without getting in the way of each other. Herschel Maddox.

Work progressing very nicely and expect to have more men back to work Monday. Lots of sandstone rock work to install the drainages. Loose sand in places make it rather hard to stop erosion but believe that wire with brush and rock will catch the soil and silt up the crossings rather than wash them. Roy Dunn.

Real Axe Men At Red Lake. The major work project on the Ponemah Point has shifted to Project 101. This work is better known as release cutting. In this line of work, the crews are cutting away trees that might be choking out the young pine stand. In some locations the pine is not visible because of the other trees which have outgrown them. In order for these areas to get the full benefit of the growing conditions, trees overhanging the small pine must be removed. Removing

these trees are what the boys are doing.

So far the crew has proven themselves to be real axe men. An average crew of thirty-six men have been working at this work. Actual cutting was started on the sixteenth and up to this date the crew has covered approximately 685 acres. This week the boys have turned in 320 acres.

On project 99 the crew has completed the grading of 33.5 miles which is the total distance given this project.

All that remains on the road work is the graveling and installation of a few culverts. S. S. Gurneaux.

Maintenance And Repair Of Line Reservoir At Consolidated Ute. This reservoir is holding very well, carrying about fourteen feet of water at this time, but it has settled approximately two feet for a distance of 300 feet and the margin of safety is not enough to take a chance. Therefore, this maintenance work is being done. It is necessary to raise the dam to its original height. The wind seems to have taken off part of the soil on top of the dam. We plan to plant willows along the face of this dam at the water line to prevent washing and to check the action of the wind. It will probably cost \$200 to put this reservoir in first class shape, as we are pulling the dirt a long ways and taking it in places where mud can be obtained and make

for a firmer top to the dam. The work horses will help to tramp it in firmly. This reservoir is built on a rock formation and no seepage whatsoever is showing up. This is an excellent reservoir and is in a splendid location as it will open up much new range. Lee Jekyll.

Men Attending The Jump Dance At Hoopa Valley. Men have been taking in the Jump Dance every night using the camp truck for transportation and getting back about 10 o'clock each evening.

Four of the boys have been entered in the boxing tournament in Eureka the 21st of October.

The weather has been very nice and the men have done very good work on the projects. C. J. Rivers.

Work Going Fine At Eastern Navajo. The work at this camp is going fine. Every man working here does his work well. We are using thirteen men and ten teams. The other Indians who are not working here at this camp are gathering their crops in their field, but they want to be given a chance to work when finished gathering their crops so those whom are working now can gather their crops also. Edward Cowboy.

Dance At Consolidated Chippewa. Last Saturday evening our monthly dance was held in the recreation hall. There were about two hundred people from the neighboring towns and settlements attended the dance. Everyone enjoyed themselves and wanted to know when our next dance would be held.

Our friend Mr. Westberg held services in the recreation hall last

Wednesday evening. About 90 per cent of the boys attended the services. We listened to some very nice music rendered by ten troopers from Cook, Minnesota. William Coffey.

Radio An Aid To Fire Fighting At Colville. The installation of a twenty-five watt transmitter and a superheterodyne transmitter for use of the fire dispatcher has been completed and is operating very nicely considering the power we are using.

This equipment has caused a good deal of favorable comment from people both in and out of the service. There is no doubt that radio is the greatest thing that has ever been offered in the service for rapid direct communication and the use of radio for fire fighting cannot be overestimated. Other reservations will no doubt adopt radios in the near future and if they are properly installed and operated as they should be they will prove to be the finest thing these reservations have ever had. Paul B. Harrington.

Work Progressing At Shawnee. The Iowa Indians worked this week on the rip-rap work. We had good weather and the general spirit of the men working was very good. Our project is progressing nicely and we will be glad when we have it completed and know that it is helping someone else as well as the men who are doing the work. Robert Small.

Varied Projects At Pima. Progress on the Little Gila Picnic Grounds is progressing well and on completion will be a very attractive spot. The planting of trees and seeding to grass and also the installing of drinking water is yet to be done.



Work on two of the stock corrals which are to be completed in connection with Range Control, was started this week. The other will be started the early part of the coming week.

Work on the two small reservoirs has been delayed, partly for the reason that the Indian teams are nearly all engaged in the fall seeding and also in order to give time to verify some of the records in connection with the flow of water in the particular water sheds in which the charcos are to be placed. Clyde H. Packer.

Various Reports From Eastern Cherokee. We have made one mile of fire lane and cut 6,000 feet right-of-way. Peco Sneed.

We worked on truck trail twelve feet wide this week and built 510 feet. 193 feet of it was awfully rough and banks are from five to seven feet high. We just got through the bluff today. We ought to build several hundred feet next week. Joe Wolfe.

We have had fine weather this week and have been doing fine. We are building a truck trail out of a railroad grade moving ties and grading and have done extra well with seven men. We have completed one and one-half miles of road this week and the rest of the men have been on other work. C. W. Potts.

Work On Coldspring Creek Project At New York. Through Monday the entire crew worked on the Coldspring Creek project. Tuesday seven men in charge of Leader Dana Gordon, started work on the Redhouse Creek

project. A new channel 40 feet long was dug which eliminates a large horseshoe turn in the creek. This turn is jammed with logs and debris which caused ice jams and floods. In addition pile wing dams are being constructed on the sharp turns. The principle being that the streams will be deflected and the threatened bank will be built with deposits from the streams.

The Coldspring project necessitates a large amount of new channel location. It is requiring an entirely new ditch where the moving of dirt is relatively slow. We still have a shortage of teams but the dirt is light and hand shovels are doing quite effective work. Clinton G. Pierce.

Completion Of Dam At Cheyenne And Arapaho. We have completed this dam during this work period. Due to the fact that there is no rock available in this section and the dam is well sheltered by banks it is not now anticipated that any rip-rap is needed very much so the rip-rapping of this dam was abandoned. The men are proud of their work. The water in the dam has already been used quite a bit by the cattle that are pastured on this range. Mack Waag.

A Good Word For IECW From Five Civilized Tribes. Work for the week consisted of forest stand improvement. The weather has been fine and the men have been making very good progress during the week, and the men are enjoying their work and are glad to have a place on the Emergency Conservation Work as it enables them to provide for their families the necessities of life. IECW here will be outstanding for many years to come. Elmer McKinney.

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